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The Red Angel.

BY J. W. ROCHE.

The Red Angel rises on fiery wings,
Scorning the strength of the spoilers and kings,
Sounding the message o'er mountain and dell
"Rise and be free from the sweater's dark hell."
Oh, Army of Hunger, wake from your sleep,
Sound the Revolt like the voice of the deep;
Aloft on the breeze the Red Standard wave
And shatter for aye the bonds of the slave.
Rend the dark curtain of fraud and of fear,
And let the bright star of knowledge shine clear;
Down with the robber away with the priest,
Tear from your bosom the claws of the beast.
Down with the hell-hounds of murderous Greed,
Away with the chains of Custom and Creed;
Up with the standard of Justice and Right;
Roll back for ever the curtains of night.
Rise oh ye toilers unite and be strong,
Shatter to pieces the Towers of Wrong;
Arise in your might as strong as the sea
And make the glad Earth the Home of the Free.
The Red Angel rises on fiery wings,
Hurling defiance at Robbers and Kings;
Her eyes are shining Her Wings are spread wide
As she rises above the crest of the tide.

The Passing Show.

"Many modern States," says Haeckel, "in spite of their paper constitution, are governed with absolute despotism."

Is this saying of the great scientist true of Australia as one of the modern States?

A State "governed with absolute despotism" is a State in which there are ruling despots and people in subjection.

A people governed by despotic rulers is a people enslaved by its political system.

Modern States like Australia, are governed by parties under the Party system, which has its foundation in conflicting economic interests.

If the economic interests of all the people were common and equal, political parties would disappear and the Party system would die.

Under Capitalism the Party system of government is inevitable, because under Capitalism the economic interests of exploiters conflict with the economic interests of the exploited.

Conflicting economic interests give rise to conflicting political organizations which bring about the rule of the strongest party.

The strongest party in every modern State is the Capitalist party, and this party rules with "absolute despotism."

The Capitalist party gives itself various names at different times. Sometimes it is a Freetrade party, sometimes Protectionist, Conservative, Liberal, or Labor.

The saying that a Labour Party—such as we have in Australia—is a Capitalist Party will raise objection in Labour circles, but our Labour Party is dominated by the Capitalists. The Capitalist press, the Capitalist church, and Capitalist political organizations all bear directly on our Labour Governments.

The Capitalists compel the Labor Party to enforce Conscription, Compulsory Arbitration, and assisted immigration, to jail conscript boys and strikers, and in other ways to conserve their interests.

The Labor Party, to keep in power, has to consider the interests and demands of the Capitalists. It has to rule with "absolute despotism" or get out. It has to enforce the slavery of the exploited class, and pass measures to tighten the bonds of the wage-worker.

While the Capitalist does the ruling, the wage-worker prides himself on his "freedom"; on being the "backbone of the country," on his "vote," and his power to "make and unmake governments"; and on his "fighting platform."

On his "fighting platform," poor man, he puts "constitutional reform," the abolition of State Governor and "Upper House," and he elects a Government to carry the "fighting platform" through Parliament.



—The Coming Nation.

The Capitalist takes his Labor Government, tells it of "patriotism," the "Empire," and other things; sends its chief to grovel before the King of Capitalism; compels it to promote immigration of wage-slaves; to hob-nob with the hated State Governor at receptions and levees; and, finally, to make the Upper House stronger by appointing new members to sit there.

As for the wage-worker, he remains a slave like his ancestors, ruled with "absolute despotism," as Haeckel says.

Everyone knows the wage-worker to be a slave. "He works for Brown" or "Jones" never for himself.

He is to be found wherever there is work to be done. He likes work. His sole ambition in life is to have a steady job—to work.

When he has a job he has the foundation of all his happiness. It is the means and the object of his existence. He is ignorant of anything else, dislikes inquiry and agitation, and hates Socialism because he says "it means dividing up."

He has nothing to divide up, but will give his life to defend what his master has. He will dress himself in paint and feathers, and swagger and drill in a threatening manner to frighten and overawe his master's enemies.

He will concentrate his utmost energies on doing as much work as he can, for he delights in arduous, physical toil. He will try to do more than the next man, putting out more of his life's energy in an insane desire to be a cheaper slave and a more profitable one to his master than any of his mates.

Not only will he do this insane thing, but he will boast about it after doing it. He will advertise his physical strength, and blow about his power to produce profit for someone else.

He does not know that he is despotically ruled, and that he is being exploited and cheated out of two-thirds of his due enjoyment, and he is determined not to learn.

He does not know that as surely as he works so surely is he being robbed; that each time he lifts his hand to labor he lifts it to create riches for some parasite.

All he knows is how to work for wages. He refuses to work to bring about a better system than the wage-system, preferring to be-

lieve that he is to be rewarded for his hard life after he is dead. The priest, believing him to be a fool, and a slave at heart, tells him of a blissful hereafter, and he believes them and rests contented.

While he is content, he gets all the dirty, hard work of the world. He remains cheap and sorrowful, and is denied his share of pleasure. In fact pleasure, leisure, comfort, and travel are strange words to him and he leaves them to his masters.

The Socialist is a worker with his brain in working order. He thinks for himself. He refuses to "put his trust in princes," or in priests or politicians either. He knows the wage-worker is enslaved and he tells him so. For this he is hated by the master class, who bludgeon and gaoil him whenever they can.

The Socialist objects to be ruled with "absolute despotism." He preaches discontent with the present system. He knows that if man had always been contented he would still be living in caves and fighting the cave bear and the mammoth with a wooden club or a flint axe.

The Socialist opposes militarism whether supported by Libs. or Labs. Militarism involves an immense waste of energy. The money wasted on militarism would feed and clothe the poor of the world.

Radicalism, Laborism, and Nationalism are the supplications of little business when it is being swallowed up by big business.

Australia is going to spend £23,000,000 in cannons, war paint, and feathers. The cannons are to scare the foreign devils; the paint and feathers to capture the local Jackasses.

The Federal Laborites are advocating the nationalisation of the Trusts. The profits now going to the Trusts, they tell us, would then go into the public revenue. Well, suppose they did go into the public coffers, is the Federal Labor Government not preparing to allow the Militarists to take them out again?

This is the outcome of all Capitalist reform. Capitalist reform consists in taking profits away from one set of parasites and giving them to another set of parasites.

Australia is said to be the freest country on earth. That doesn't say a great deal for it. The expropriated worker here has the same three choices that the worker has elsewhere. He can either work for

his tucker, commit a crime, and have it brought to him in a cell, or he can go without his tucker altogether.

Under the wage system reforms and palliatives do not benefit the workers to any great extent.

When the workers have to compete for jobs, they will work for a wage that will cover the cost of living. If through reforms the cost of living goes down, wages will go down. The only hope lies in the abolition of the wage system.

Parliament is the arena in which Capitalists compete and fight amongst themselves over the surplus values stolen from Labor. Their snapping and snarling fills the Capitalist papers and induces the unthinking worker to mistake their noise for beneficial legislation. When the workers are class-conscious and intelligent they will hunt the whole gang out of the ring.

A French proverb says: "Empty stomachs have no ears." If this is true Socialists will have to consider whether empty stomachs and hunger will make the workers think and revolt or not. In the days of Roman decadence, taxation, war, and hunger depopulated the fairest portions of Italy. The people were deaf to the call of revolt. Hunger in India does not cause the Indians to throw off the British yoke. In Europe and America to-day revolt is preached by those who are far removed from want; while the poorest and hungriest are alas, very deaf. The Capitalist class does not suffer want and hunger, yet it is active in looking after number one. It is ever ready to revolt against any interference with its interests. The Capitalists never believe that hunger makes the people revolt, they believe that by getting them down and keeping them down they destroy their spirit and make them more abject and willing slaves.

People cling to old ideas very tenaciously. They resent any interference with them, and punish severely those who propagate new ones. The path of the prophet is strewn with more thorns than roses. Isaiah found this out in his day. Jesus, Paul, Luther, Bruno, William Lloyd Garrison, and others also met trouble and opposition. Karl Marx had to starve while offering the world the most momentous truths.

THOUGHTS.

By J. W. R.

The only Angel worth considering is a true woman. The orthodox angel is only a feathered towel of uncertain breed.

The destruction of Ignorance and the destruction of Capitalism must go hand in hand.

The building up of Scientific Knowledge and the building up of Socialism must go hand in hand.

There is only one thing owned by the working class, and that is Labor power, but they don't control it, they are compelled to sell it to the Capitalist. When the workers own and control their labor power, and the wealth produced by the exercise of that power then, and not till then we will have Socialism.

A "wowsar" is one who hates everybody that does not revile his devil and crawl to his God.

Worship is a confession of ignorance and an expression of cowardice.

There is no humour in the Bible, yet it is full of humour that is unconscious humour and of the grimmest kind.

"Blessed be ye poor" is the grimmest bit of humour ever written, but it wasn't meant to be.

The starving mother with her babe crying at her breast illustrates the joke.

Cannibalism is gone, yet a portion of the meek and lowly Christian World eats their God every Sunday at least, and the Capitalist eats the worker every day in the week. The energy and life's blood of the worker is put into the wealth he produces, and the Capitalist consumes it; therefore, the Capitalist is a cannibal; of course, he does it more scientifically than our ancestors.

We are told that God sent his Son into the world to save the world. When is he going to start? He has been on strike for two thousand years or so, and the world has needed saving badly all the time. It is nearly time he got a hustle on, or the world will save itself, and he won't get the credit.

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Poverty is the worst of crimes. All the other crimes are virtues beside it; all the other dishonors are chivalry itself by comparison. G. B. Shaw.

Haeckel on Present Conditions.

"The Riddle of the Universe," by Ernest Haeckel, is a book for scientific Socialists. 140,000 copies have been printed and over 130,000 sold, and no book on scientific subjects in recent years has provoked so much thought, inquiry, and criticism. Hundreds of critics have bounded up to denounce Haeckel and his book, and these range from the humble curate, who explodes evolution in a tract, to Mr. Ballard, who essays to prove "Haeckel's Monism False" in a 600 page book of misrepresentation and abuse.

In spite of all critics, however, the book still survives. Its sales are constantly increasing, and hundreds of thousands have gained a clearer insight into the laws of nature either through reading the book or listening to those who have read it and are able to expound it.

It is not our intention to enter into a full description of the masterpiece of the great German just now, but merely to draw the attention of Socialists, who are engaged in active propaganda, to the valuable matter there is for them in the book. Science is what Socialists must rely upon for their strongest support, and in "The Riddle of the Universe," one of the foremost scientists of the century has forged weapons for them which will powerfully aid in the destruction of the present system and the substitution of a more scientific state of things.

To do this we shall not need to go far into the book, probably not beyond the introductory chapter, for a very few extracts from the first few pages will furnish a key to the scope and value of the whole.

In the first chapter Haeckel describes the condition of civilisation and of thought at the close of the nineteenth century, and after passing in review the various discoveries in physical science he contrasts the progress of knowledge in this domain with that in other branches of civilised life. Of the progress of our knowledge of nature he says:

"This marvellous progress in a theoretical knowledge of nature has been followed by a manifold practical application in every branch of civilised life. If we are to-day in the 'age of commerce,' if the international trade and communication have attained dimensions beyond the conception of any previous age, if we have transcended the limits of space and time by our telegraph and telephone, we owe it, in the first place, to the technical advancement of physics, especially in the application of steam and electricity. If, in photography, we can, with the utmost ease, compel the sunbeam to create for us in a moment's time a correct picture of any object we like; if we have made enormous progress in agriculture, and in a variety of other pursuits; if, in surgery, we have brought an infinite relief to human pain by our chloroform and morphia, our antiseptics and serious therapeutics, we owe it all to applied chemistry. But it is so well known how much we have surpassed all earlier centuries through these and other scientific discoveries that we need linger over the question no longer."

After depicting this progress in the knowledge of nature's laws, Haeckel sadly turns to a less cheering picture:

"While we look back with a just pride on the immense progress of the nineteenth century in a knowledge of nature and in its practical application, we find, unfortunately, a very different and far from agreeable picture when we turn to another and not less important province of modern life. To our great regret we must endorse the words of Alfred Wallace: 'Compared with our astounding progress in physical science and its practical application, our system of government, of administrative justice, and of national education, and our entire social and moral organisation, remain in a state of barbarism.' To convince ourselves of the truth of this grave indictment we need only cast an unprejudiced glance at our public life, or look into the mirror that is daily offered to us by the press, the organ of public sentiment."

Alfred Russell Wallace, whom Haeckel here endorses and quotes so approvingly against existing conditions, was co-discoverer with the great Charles Darwin of the law of natural selection. He has been for years a convinced and avowed Socialist, and in his ripe age a standing refutation of the contention of the vast army of anti-Socialists—popes, priests, bishops, parsons, and politicians that Socialism is only upheld by ignorant and unscientific men. Dr. Wallace in the above extract puts Socialist criticism of the present system into a few lines which are approved and re-printed by Haeckel. Socialists, therefore, fight in good company.

Of the administration of present-day justice, Haeckel has much to say which Socialists will be glad to endorse and hand to their opponents. It is much the same in tone as the criticisms which Socialists have made against so-called justice for years past. He says:

"We begin our review with justice, the fundamentum requorum. No one can maintain that its position to-day is in harmony with our advanced knowledge of man and the world. Not a week passes in which we do not read of judicial decisions over which every thoughtful man shakes his head in despair: many of the decisions of our higher and lower courts are simply unintelligible. We are not referring in the treatment of this particular 'world problem' to the fact that many modern States, in spite of their paper constitution, are really governed with absolute despotism, and that many who occupy the bench give judgment less in accordance with their sincere convictions than with wishes expressed in higher quarters."

This is a truthful, if severe, criticism of courts, judges, and justice. It is also a revolutionary indictment of "many modern States," which in spite of their "paper constitutions," are governed with "absolute despotism." What Haeckel would say of our Commonwealth Government, which has foisted conscription upon us, and is making militarism stronger every day of its existence is easy to guess. His statement that "many who occupy the bench give judgment less in accordance with their conviction than with wishes expressed in higher quarters," will startle many who comfortably dwell in the belief that those in high places never interfere with the course of justice. Of the education and attainments of judges and magistrates, Haeckel says:

"It is popularly supposed that these are just the men of highest education, and that on that very account they have the preference in nominations to different offices. However, this famed 'legal education' is for the most part rather of a formal and technical character. They have but a superficial acquaintance with that chief and peculiar object of their activity, the human organism, and its most important function, the mind. That is evident from the curious views as to the liberty of the will, responsibility, etc., which we encounter daily."

The blacksmith may require to know something about iron and other material which he operates upon; the carpenter may have to learn something about wood; but the judge needn't know anything about the human organism. Haeckel continues:

"Most of our students of jurisprudence have no acquaintance with anthropology, psychology, and the doctrine of evolution—the very first requisites for a correct estimate of human nature. They have 'no time' for it; their time is already too largely bespoken for lighter pursuits and purposes. Their scanty hours of study are required for the purpose of learning some hundreds of paragraphs of law books, a knowledge of which is supposed to gratify the jurist for any position whatever in our modern civilised community."

What fine satire there is hidden in this. When we see our leading barristers and judges solemnly attending churches to be told that God created the heavens and the earth; that He made the first man from dust, and the first woman from a rib of the first man; that He placed them in a garden, and commanded them to do certain things, that they refused and did just the opposite, and so brought evil crime, debauchery, and every form of vice and wickedness into the world, we need no longer be surprised. They know nothing of evolution, and the priests can tell them the most foolish stories without fear of contradiction. Starting with false ideas of man, his origin, and mental development we can expect few sane judgments from our judges.

Coming to politics and politicians, Haeckel says:

"We shall touch but lightly on the unfortunate province of politics, for the unsatisfactory condition of the modern political world is only too familiar."

But though he here writes of the "unfortunate province of politics," and states his intention to "touch but lightly" on it, he, nevertheless, touches heavily enough to demonstrate the absolute absurdity of modern politics and government. In the first place, Haeckel shows that we are governed by ignorant officials. He says in this connection:

"In a great measure its evils are due to the fact that most of our officials are men without an acquaintance with those social relations of which we find the earlier types in comparative zoology, and the theory of

evolution, in the cellular theory and the study of the protests. We can only arrive at a correct knowledge of the structure and life of the social body, the State, through a scientific knowledge of the structure and life of the individuals who compose it, and the cells of which they are in turn composed."

The politician as we know him in Australia looks at the State not as a group of individuals but as a group of interests—sectarian, commercial, and industrial. The politician works the different interests in his own interests. Like the jurist he knows nothing and troubles little about evolution or the structure and life of the human organism. Haeckel says:

"If our political rulers and 'our representatives of the people' possessed this invaluable biological and anthropological knowledge, we should not find our journals so full of the sociological blunders and political nonsense which at present disfigure our Parliamentary reports, and many of our official documents."

Our "rulers and representatives of the people," like the judges, have "no time" for such things. It "pays" them better to attend to the laying of foundation stones of churches, nunneries, seminaries; and denominational schools. The modern politician; as we have indicated; represents interests rather than individuals. He takes part in the battles of sects and parties because of the economic interests involved in such battles. To study anthropology and evolution and to apply the knowledge scientifically to the betterment of the race would benefit the race as a whole; but would benefit no particular interest. In fact, certain parasitic interests would be injured by the application of scientific knowledge to politics, and the churches and the injured interests would rise against the politician in a manner not quite to his liking. Says Haeckel:

Worst of all is it when the modern State flings itself into the arms of the reactionary church, and when the narrow-minded self-interest of parties and the infatuation of short-sighted party-leaders lend their support to the hierarchy."

We see this happening under labor government in Australia. The Labor Party angles for the support of the reactionary Catholic Church, and "short-sighted party leaders" are lending their support to the hierarchy. When the State flings itself into the arms of the reactionary church, Haeckel says:

Then are witnessed such sad scenes as the German Reichstag put before our eyes even at the close of the nineteenth century. We have the spectacle of the educated German people in the power of the ultramontane centre, under the rule of the Roman papacy, which is the bitterest and most dangerous enemy. Then superstition and stupidity reign instead of right and reason. Never will our Government improve until it casts off the fetters of the Church and raises the views of the citizens on man and the world, to a higher level by a general scientific education. That does not raise the question of any special form of constitution. Whether a monarchy or a republic be preferable, whether the constitution should be aristocratic or democratic, are subordinate questions in comparison with the supreme question: Shall the modern civilised State be ecclesiastical or secular? Shall it be theocratic ruled by irrational formulae of faith and by clerical despotism or nonetheless under the sovereignty of rational laws and civic right? The first task is to kindle a rational interest in our youth, and to uplift our citizens and free them from superstition. That can only be achieved by a timely reform of our schools."

The task of creating a "rational interest in our youth" can only be accomplished by Socialists. All other parties are intent, not in freeing them from superstition, but in keeping them steeped to the lips in it. Any proposal for a "timely reform in our schools" is met by bitter attacks from the Church, and bills like the N.S.W. Bursary Bill from the politicians.

Of modern education, Haeckel says:

"Our education of the young is no more in harmony with modern scientific progress than our legal and political world. Most of our teachers will give the most prominent place to that dead learning which has come down from the cloistered schools of the Middle Ages. In the front rank we have grammatical gymnastics, and an immense waste of time over a 'thorough knowledge' of classics and of the history of foreign nations. Faith must take precedence over knowledge not the scientific faith which leads to a monistic religion, but the irrational superstition that lays the foundation of a perverted Christianity. The valuable teaching of modern cosmology and anthropology, of biology and evolution, is most inadequately imparted, if not entirely unknown, in our higher schools; while the memory is burdened with a mass of philological and historical facts which are entirely useless, either from the point of view of theoretical education or for the practical purposes of life. Moreover, the antiquated arrangements and the distribution of faculties in the universities are just as little in harmony with the point we have reached in monistic science as the curriculum of the primary and secondary schools."

The climax of the opposition to modern education and its foundation, advanced na-

tural philosophy, is reached, of course; in the Church. We are not speaking here of Ultramontane Papistry, nor of the orthodox sects which do not fall far short of it in ignorance and in the crass superstition of their dogmas. We are imagining ourselves for the moment to be in the church of a liberal Protestant minister, who has a good average education, and who finds room for the "rights of reason" by the side of his faith. There, besides excellent moral teaching, which is in perfect harmony with our own monistic ethics, and humanitarian sentiments of which we cordially approve, we hear ideas of the nature of God, of the world, of man, and of life, which are directly opposed to all scientific experience. It is no wonder that physicists and chemists, doctors and philosophers, who have made a thorough study of nature, refuse a hearing to such preachers. Our theologians and our politicians are just as ignorant as our philosophers and jurists of that elementary knowledge of nature which is based on the monistic theory of evolution, and which is already far transcended in the triumph of our modern learning."

Such a stimulating and weighty criticism of the state of modern knowledge and conditions as this of Haeckel's is bound to do a vast amount of good in freeing the world from superstition and consequent slavery. The book should be in the hands of every revolutionary propagandist. Capitalism has control of religion, politics, and education. From that control only science can deliver us.

Socialism in the West.

The third issue of our young contemporary, "Dawnward," is to hand from Perth, W.A., judging by some of the matter of this issue the Socialism which "Dawnward" preaches is a doubtful mixture. On the front page there is an announcement of the "Annual Socialist Ball, Plain and Fancy Dress, Under the Patronage of the Hon. the Premier and Mrs. Scadden. A Socialist ball under the patronage of Premier McGowan would be unthinkable here in the East. Premier Scadden holds with the Conscription-Arbitration brand of politics, and what the Socialists of Perth are doing under his "patronage" is a puzzle. On the same page we are told that a "better Socialist and more talented journalist than H. E. Boote, editor of Sydney 'Worker' it would indeed be difficult to locate. In the first place, Hector Lamond is the advertised editor of the 'Worker,' and the paper backs the Conscription Act of the party politicians. Boote's name and writings are only used to add a little socialist seasoning to the militarism and industrial conscription in the other columns. Says "Dawnward": "Mr. Boote has made the 'Worker' a highly interesting paper, and would do better, if not fettered by the disappointing N.S.W. Parliamentary Labour Party. The editor of 'Dawnward' had better be careful or people will be saying that he would do much better if not fettered by the disappointing W.A. Parliamentary Labour Party. Danger lies under the 'patronage' of Scadden. The assertion that Boote has made the 'Worker' interesting is true in the sense that he has increased its contrasts. It is interesting to note how the paper combines Militarism with the advocacy of peace and disarmament; Conscription with Industrial Freedom; and Sosh with anti-sosh. On page six, 'Dawnward' holds the Post Office up for admiration in contrast with the milk supply, with its numerous milkmen, milkcarts, horses, etc., and says 'yet the people of Fremantle turned down a proposition to municipalise their milk supply. How long, O Lord, how long.' Perhaps the people of Fremantle scented danger in the proposal to hand the milk supply over to a lot of fighting Aldermen. The Postal Department is not run so well by wrangling politicians that we are able to say with certainty that it is being run better than the Trusts could run it. The Postal Office, under the Governor-General and a Conscription Government, is not a Socialist affair, any more than a milk supply would be under a lot of greasy property-owning aldermen."

BETWEEN THE DEVIL AND THE DEEP SEA.

The capitalists are between the devil and the deep sea, says an American exchange. If they do not combine they will be eaten up by those who do; if they do combine they will endanger their whole possessions from an outraged and robbed people.

They can't let loose if they would, for industry would stop and their possessions be worthless, while the people would rise and smash things.

No wonder they are anxious to have the nation assume control and direction of their vast holdings, thus insuring them a safe income from the workers without the usual anxiety and danger they are continually inviting.

The industries have grown so great that they are crushing the owners as they are crushing the workers. The system has got unwieldy. You can look out for almost anything to happen. A wise man will put his house in order for the Great awakening.

Advertising Sweets.

The following has lately been fired at us from various quarters, evidently with the intention of letting us know that we who oppose the Conscription Act are in a very small minority. The "Co-operator," a "Labour" paper, whose editor is a Labour member of the Federal Parliament, first gave the matter prominence, and the "Sun" (Sydney Lib-Lab.) helped it along by publishing the letter with the "Co-operator's" comments.

No doubt the editor of the "Co-operator," having access to the inner circle of the Defence Department, had a good look at the original letter and secured a genuine copy of same with the intention of using it as an apple of discord to be thrown into the Socialist circles, but neither the letter nor the "Co-operator's" comments are disturbing. Melbourne "Socialist," and the party behind it, severed its connection with the Australasian Socialist Party in May last, and since then, if not before, was more in touch with the Labour Party, the "Co-operator," and other labour papers than with us. So that in satirising the "Socialist's" hunger for some of the spoils which fall to the victors, the "Co-operator" is simply butting a section of itself with the intention of damaging us. Melbourne "Socialist" has always been in favour of the Conscription Act, and logically enough, perhaps, cannot see why the "Co-operator" and other Labour champions of Conscription should be fattened with advertising sweets from the "tart shop" while it has to stand outside tortured with the pangs of hunger. But here is the letter which the "Co-operator" says the Melbourne "Socialist" sent to the Minister for Defence:

9 Brunswick-road, W.,
Brunswick, Victoria,
18/6/12.

The Hon. G. E. Pearce,

Minister of State for Defence.

Hon. Sir,—I have the honour by direction to write you, asking that our newspaper, the "Socialist," be placed on the list of newspapers eligible to receive from your Department print and publish advertisements re vacancies, supplies, etc., to the Naval and Military Forces. Just our fair moiety we ask. Socialists in Melbourne alone number fully 8000 registered, who are unionists first and workers all the time. As you are aware, our paper has been in existence 6 years. We are on the Federal Home Affairs list, also on the Victorian Whole State Government Printer's list. As to our circulation, well, sir, I think that if you care to make inquiries, you will find that we compare favourably with many of our more lucky or—Contemporaries.

Also a mistaken impression (I here take opportunity to correct), i.e., our folk are not at all Anti-Citizen Soldier, a few may be, and probably are. But, then you know, sir, that a certain few would also be Anti-Heavenists if they could only be sure of Hells having suspended activity and propaganda. In conclusion, sir, I for one am not "growling" or against a solid Defence Act, and should you see your way clear to bombard me with an occasional N. and M. advertisement well, I growl less still. Sorry to trouble you at such length, but live and let live is my motto and excuse.

Yours fraternally and truly,
JACK MCGREGOR, Advt. Agent,
9 Brunswick-road, West,
Brunswick, Victoria.

The letter is dated 18/6/12, and after lying in the Minister's office over three months, it is suddenly regarded as of sufficient importance to be published. Why this tardy recognition of literary merit? What is the cause of this sudden Ministerial eagerness? What has galvanised the Minister for Defence into activity, and impelled him to hand over Ministerial papers for publication by the party's press? And why is this foolish letter of a Lib-Lab-Sosh paper circulated amongst a surprised and innocent people. Is the Conscription Act a failure? Has the strenuous fight of the "International Socialist" against it caused the Minister to hustle round for some weapon to hurl at us?

If the intention was to injure Anti-militarist Socialists and we can scarcely recognise as Socialists those who are not anti-militarist the intention will fail. We can assure the Labour press that "commercial competitive methods" have not "eaten themselves cancer-like into the very heart of socialist propaganda." Readers of this paper know that we refuse to accept advertisements. Its columns are used for propaganda purposes only and neither the Minister for Defence nor any exploiting friend of his can taunt us with soiling our columns with the advertisements and blood money of the murder-scheme of Conscription or any of the many other enterprises of the exploiters.

The anti-militarist members of the Australasian Socialist Party of Melbourne have nothing in common with the party which runs the Melbourne "Socialist." They severed their connection with that party long before the latter withdrew from the A.S.P., and the wisdom of their action has been fully justified by events. The assertion that only a few of the 8000 Socialists of Melbourne are against Conscription is untrue. Every genuine Socialist either in Melbourne or elsewhere is against militarism in any shape or form. The individual who favours Conscription is a sham socialist at best who at election times is to be found voting either with the Libs. or the Labs.

Social Turmoil.

BY W. OVEREND.

What is the basic cause of the industrial unrest to-day? Why this deep-rooted antagonism between employers and employees, when their interests should be identical? Why have the masses drifted from the Church?

These questions are agitating the public mind all over the world. The ablest philosophers, philanthropists, theologians, and statesmen are devoting their best attention to the problem. So far they have not effected a satisfactory solution.

Australia, the youngest nation, where the average earnings are higher than anywhere else in the world, and where the evils of industrial strife should—if anywhere—be non-existent, is suffering with the rest of the world. The Church is preaching peace on earth and goodwill to man, but the vast majority of the workers close their ears to the appeal. Now the Presbyterian Church is tackling the subject.

Some time ago the Prime Minister, Mr. Fisher, addressed the Presbyterian General Assembly. Since then the industrial problem has been placed in the hands of a special committee. This committee has been requested to carefully consider "matters arising out of industrial questions as they affect the relations of the various classes of the community and the attitude of all classes to the Church," and "what is the duty of the Church towards harmonising conflicting interests?"

The first move of the committee was to collect data on the subject. With this in view the convenor, Rev. Charles E. James, on Saturday circularised a large number of citizens having experiences of and interest in industrial questions as they affected the relations of employers and employed, and who had sympathy with the ideals of the Christian Church. The inquiry was comprehensive and far-reaching in character and it is the intention of the committee that their recommendations to the General Assembly must be based on such evidence as can be obtained from those who have studied the question on the spot. They do not wish to present to the Assembly mere generalisations and reflections derived from the study of social experiments or church movements in other parts of the world, where conditions are essentially different from those in Australia. They want to do something of definite value, and especially to discover some plan that will enable the Presbyterian Church to contribute to the practical solution of the problems at the root of class antagonism on the one hand and the attitude of all classes to the Church on the other.

S. M. Herald.

The questions to which definite answers are invited are:—

1. What are the causes for the apparent antagonism between employers and employees?

1. A high standard of education, with the freedom of speech, and the easy dissemination of knowledge by the most enlightened of the masses (through the—Trade Unions—Industrial Organisations—Political Parties—Soap Box Orations—Labour and Socialist newspapers, books, etc.) have demonstrated to the workers (James c 1-4) the point of exploitation, the result is obvious, the worker is striving to get as much of his product as possible, and the employer or exploiter is strenuously opposed to all methods that he adopts.

2. How far, in your opinion, is the Church concerned in the matter?

2. The Church should be an educational institution, to teach the truth of Christianity to all people; at the present time she is not doing so. (James, 1-22.)

3. In what way can these causes be removed so as to promote a better understanding and a kinder spirit?

3. By the abolition of the wage system, and substituting a labour unit of exchange, this can only be accomplished by the Socialising of all the means of production and distribution, and the abolition of rent, interest, and profit. (Usury.)

4. How can the Church contribute to this?

4. By teaching Christianity. (James 1-22; 5-1-4.)

5. What are the main reasons for the drift of the masses of the people from the Christian Church, particularly as concerns Presbyterian ordinances?

5. Education is the cause, the masses are only able to satisfy their hunger for education and progress better outside a Church, this applies to all sects.

6. What means do you think the Church could use to bring about a better state of things?

6. There is nothing better than true education, facilities are great now, and the masses are ripe for receiving it, start at the book of James, and you will gain the presence of the masses in the churches, and the absence of the exploiters; Christ was always with the workers, and never for the exploiters.

British society can overlook murder, adultery, or swindling; it never forgives the preaching of a new gospel.—F. HARRISON.

The Church and Socialism.

BY AJAX.

I have been greatly interested in the correspondence appearing in the I.S. paper under the above heading, I venture to think that some of the correspondents have missed the point and failed to state the position clearly.

Such speculation as to whether science will overcome the church, arguments relative to the interpretation of encyclicals or disputes on the individual opinions of clerics although interesting, do not solve the problem. Neither is there refuge in the dictum that religion "is a matter of private judgment." This answer rather begs the question. One writer, in a letter full of debatable matter, goes farther, and says "It is bad policy; from for a working class party to attack any doctrine, etc." This seems illogical because the alleged religion is a master class dogma forced on the workers. Would your correspondent deny the workers the right to strike intellectually? In some countries the working class work about two hours a day extra to keep priests.

Further, I submit that the word religion is falsely applied; the history of the church prove it to be a political, and frequently most irreligious institute. Bound by every tie to vested interests and conservatism it must oppose progress and education. All ecclesiastical institutes are forced to adopt a hostile attitude to intellectual advancement and economic change. Especially an economic movement like Socialism, for the simple reason that a sacerdotal caste can only thrive provided there is an ignorant slave class.

There is some idealism, mixed with altruism and sentimentality preached by the church which is apt to obscure the issue. History clearly shows that the policy of the papacy is dictated by its economic interests never from any higher motive.

What has been the attitude in the past? The decay of feudalism raised a veritable hell for the church. Despite her wonderful organisation, wealth, and influence where Capitalism gained the upper hand the church was overthrown. The era of discovery enabled the Church to recoup some of what in new countries like South America, her losses in the old world. That change will not occur again.

Since 1881 the Church lost temporal power, and became very active on the political field, and is now gathering together all the conservative forces in society for the inevitable conflict with the revolutionaries. The church stands to-day as the greatest bulwark of Capitalism (a better, safer; and cheaper weapon than militarism); American millionaires, realising this, are donating liberally to the Church's coffers, and she, responding to the economic pressure, has declared war on Socialism in the land of Uncle Sam.

The church formerly vigorously upheld the blessings of serfdom till feudalism became inevitable. In the new order priests saw the charge was the wisdom of Providence. For five centuries feudalism reigned co-partner with the Church.

When the factory of Capitalism was built on the ruins of the castle, the Church again turned round and professed to see in competition just that state of society the Almighty wished. To-day the Church is preparing for the hour when Socialism shall build the temple of art above the sweatshop of Capitalism; doubtless the clergy will try and sneak in at the back door if they can't get in at the front. They have always changed their political coats without the slightest respect for the cloth. They have even less respect for the cloth than some of your correspondents. Faith is falling fast, even in Catholic countries, but as long as the material foundation on which the Church rests remains, she will be able to exist. Socialism, both directly and indirectly undermines the economic basis, in fact, she stand a good chance of going down with Capitalism, therefore, she must fight Socialism to the bitter end. There is no half-way house of reconciliation. The question will have to be fought out. Just as there can be no harmony between capital and labour neither can there be economic salvation while sacerdotalism exists.

The question of economies is very delicate and difficult for the priests to tamper with. They would probably prefer to lecture sleeping dogs alone. Archbishop Redwood, although severely criticised by some Socialists for his interference in industrial matters was quite right from his standpoint. Sooner or later the Church will be forced everywhere to adopt a similar attitude.

There is some truth in your correspondents objection to Socialists attacking theology. This can be better left to the scientist and rationalist. I think the Socialist would be better advised to attack the Church's economic basis thus completing the work of the former and hastening the day when reason shall wrest the scepter from superstition. The Church militant is aggressively taking every political advantage and never scruples to interfere in social and industrial matters. Even in Australia we see bishops whose whole life is a violation of the marriage tie preach and propound marriage decrees.

It is high time the privileges and prerogatives of priests were annulled and they were forced to come into the open and take

a definite stand just the same as other politicians.

Lately the Cardinal, although the Church is weak here, forced the Bursaries Bill. I see no counter move on the part of the Socialists to take advantage of the growing anti-clericalism in N.S.W.

Right here in Sydney, clerics wreck homes with ne temere decrees, rich girls are trapped into nunneries, poor dressmakers are driven to the wall by the competition of church bazaars.

The exemption of church property from taxation, the social utility of cathedral buildings, and greater economic evils, can be traced to the door of the church.

The Church has and still plays a part socially as landlord, sweater, usurer. Let the octopus grow, don't protest you're attacking religion if you do appears to be the attitude of your correspondents. This position appears just as dangerous and illogical as that of the trade-unionist on industrial matters. Don't do anything that might lose votes for the Labour Party. Political and religious superstition have ever gone hand in hand.

In Italy the Socialists have made much headway attacking the Church socially. Probably if the Socialists here, instead of expounding high flights of economics to a he-fogged audience, endeavoured to educate the people to the ideals and ethics of Socialism and spoke to the heart as the head they would probably hasten the coming of Socialism, and bring religion back to its natural place, the material plane, thus inaugurating an era when the religion of doing will supplant the empty show and ceremony of clericalism. Man will thus rise to a higher conception of the duties of each and all in the brotherhood of man.

Then, and not till then, shall we be within measurable distance of the dream of the Christian's Christ which the Church has failed dismally to realise "The Kingdom of Heaven on Earth."

Dear Comrade, I would like to say a few words re the Socialism versus Church controversy.

I fail to see how a "Scientific" Socialist can be a Christian.

One of the chief teachings of Christianity is that "man" is to be punished for his sins, thus, considering that he is responsible for his actions, and has a free will; from this I take it that the Christian considers that mankind chose the Capitalist system, in preference to other systems, and chooses wrong in preference to right, etc.

The "Scientific" Socialists, believing in "The Materialist Conception of History," therefore, believes that "man" is the product of "Heredity and environment," and thus considers that "man" is no more responsible for his actions than a steam-engine.

Can anyone believe that men are not responsible for their actions as at the same time believe they are?

Socialists and Defence.

The I.W.W. Club Counters Senator Pearce.

To the Editor INTERNATIONAL SOCIALIST,

Dear Sir:

The Minister for Defence, The Hon. G. E. Pearce is giving wide publicity to a letter received from an Advertising Agent asking for Advertisements re Naval and Military affairs and requirements, for a paper called the "Socialist" published in Melbourne. The Agent states that he writes "by direction" and that only a few of the 8000 registered Socialists are against the Citizen Soldier or present Defence System of the Federal Labor Government.

The Sydney "Sun" of Monday, Sept. 16, gave this letter and comments a conspicuous place in the issue of the date mentioned, headed,

"SOCIALISTS AND DEFENCE."

"A CURIOUS POSITION."

It is certainly a curious position for a paper called "Socialist" and a Socialist body to take up regarding Militarism in Australia, and every other Socialist paper and Organization which has fought against the Defence System and its compulsory training and other reactionary features should let the world know that the Melbourne paper and the party behind it voices the renegade few and not the many as the Agent alleges.

By instructions from the I.W.W. Club I have written the Melbourne Organizations on the subject, and trust that the Sydney bodies will let the truth be known, and counteract the efforts of Minister Pearce in publishing the letter.

Yours fraternally,
GEORGE WAITE, Cor. Sec. I.W.W.

We find society to be divided practically into two groups: One owning the natural resources and all wealth-producing agencies; the other dependent alone upon the sale from day to day of its power to produce wealth through machinery applied to the raw materials. One is the employing class; the other is the working class. The dominant sections of the employing class is known by the technical term of BOURGEOIS, while the entirely property-less portion of the workers is called the PROLETARIAT.

The Socialist Postbag.

Pressure on our limited space has compelled us to hold over several letters from Comrades whose suggestions and valuable assistance impresses us profoundly and should spur other workers for the revolution to re-double their efforts. Letters are coming from all parts of the Commonwealth, New Zealand, South Africa, and the more distant parts of the world, and the universal opinion is that the International Socialist is one of the brightest of to-day's Socialist papers. The writings of our contributors are being widely quoted, as they deserve to be, showing that distant comrades are earnestly studying conditions and the progress of revolutionary thought here in the columns of this paper. The Postbag Column is widely read, which is a healthy sign that readers are interested in the methods of propaganda adopted by the active workers, and, that being so, we shall be glad to hear from Comrades as to how the work is progressing in their district. Only short notes can be published, owing to lack of space, but valuable matter can be compressed into small compass sometimes. This week A. Rees, who is a travelling salesman, writes from Gympie (Queensland).

"Please send one dozen copies of 'I.S.' weekly to Mr. W. Llewellyn, newsagent, Mary-street, Gympie, who can get a few customers for a start. I intend to hold a meeting here to advertise the paper, and tell the public where to get it. There is a great spirit of revolt amongst the workers of Queensland, partly owing to the Industrial Peace Bill, which has practically been copied from the drastic N.S.W. Act, partly owing to the slackening off of the boom, which appears to be developing into a huge crisis, and also the dumping of wage slaves here from other countries. Please send me two dozen copies of next issue to Maryborough, for which find enclosed 1/6.

Yours, for Revolt.

Comrade Rees has an effective method of his own. Wherever he goes he endeavours to establish an agency for the paper, by holding impromptu meetings and distributing sample copies. He has worked his way from Sydney and has left a revolutionary trail right through to Gympie. In the absence of a duly salaried organiser, who is badly needed, Comrades like A. Rees are invaluable. As Leigh Hunt said of Abou Ben Adhem, "may his tribe increase."

E. Dye (Secretary Socialist Party, Waikato, New Zealand), writes:—Dear Comrade,—"Greetings and congratulations on your fine little paper. It is a great educational and propagandist paper, and if it could be placed into the hands of all wage slaves would soon knock some grey matter into their heads if they thought at all. A great pity there is not a few more like it. We are in the midst of a hand to hand fight with the master class at the present time. This is the 16th week of the strike, and the men are still solid and determined to hang out in the interests of true unionism as against a fakir brand of unionism. This form of fighting is obsolete and antiquated and the sooner the workers of the world recognise that an injury to one is an injury to all, the sooner will they join in one big union on industrial lines, backed by revolutionary political action. Not till then will they be able to detach their own terms. To an old Australian the action of the so-called Labor Government is ridiculous in the extreme with their compulsory Arbitration Act and Compulsory Military training. It is enough to make any decent thinking man or woman blush at the name of Labor. However, keep on hammering away with your paper, and with education, organisation, and agitation, we will do wonders in the next few years.

Yours for Revolutionary Socialism and Industrial Unionism.

Thanks for greetings and generous expressions of appreciation of the International Socialist. This paper is written up by the best working-class writers in the Commonwealth and every man and woman of them is determined to put the last ounce of energy into revolutionary propaganda. They are solidly with the workers of Waikato in their bitter struggle against the master class, and their even more brutal enemies of the press. Let us hope that the time is not far distant when the pirates of industry will not be able to keep willing men idle for 16 weeks, and women and little children suffering from want of the necessities of life. It is surely a queer system under which we live, when one set of men calmly and callously wage war against women and children by striking at their breadwinners.

"Derby" (Rockhampton, Q.), writes:—"Dear Comrade,—"In the rush of work in connection with ways and means and in doing a bit of correspondence in connection with anti-militarism, I am afraid I have given the International Socialist very little attention of late. I have always found time to read my copy, but that seems such a small part in making the existence of a game little paper a certainty. I enclose stamps for one bundle each week for the next two weeks to be sent to Mr. S. Kerridge, Kent-street, Rockhampton. I will try to get an order for a larger amount and send it on later. Is the Anti-Militarist

propaganda doing well? Is it increasing in force and influence? I was very much interested in a book I had lent me—"Evolution and Empire," published by Headly Bros., Bishopsgate, London, E.C., and written by J. W. Graham, M.A., Principal of Dalton Hall, the University of Manchester. He is Anti-Militarist, and, I think, Socialist without knowing it. His last words I quote, "I conclude that when we have removed the Capitalist adventurer from the saddle the war horse will be ridden no longer." He rubs it into the Australian Labor Party, and the book would be well worth reviewing. When will the "Red Laugh" be available again?"

Good luck from yours, etc.

We have just received word from the publishers that the "Red Laugh" is out of print, and, therefore, unavailable. The fight against Militarism is being waged more strenuously than ever. The "International Socialist" is being carefully watched by the Militarists as they recognise that it has stirred up most of the opposition to conscription. Our article on "The Invasion Bogey" was quoted by the daily "Sun" and other papers, while the books we recommend on Anti-Militarist subjects gain a wide circulation. The Freedom League speakers are doing active work in all the principal centres. Mr. J. W. Berry, secretary, Adelaide Branch, recently visited Broken Hill, and had crowded audiences. Excellent reports of his speeches appeared in "Patrician Daily Truth." Socialist speakers attack Militarism every week end, while book after book is being poured out by the publishers attacking Militarism. All things point to the triumph of Anti-Militarism—but we must work. Every Anti-Militarist should push their paper as "Derby" is doing. The Laborite press, with one honourable exception—Melbourne "Labor Call"—is refraining from doing what it ought to do in the interests of Labor Government, and, therefore, the existence of this paper and its work is all-important.

J. I. (Canungra): Dear Comrade,—Enclosed find 4/ for a year's subscription for the "International Socialist" for another convert. I am pleased to be able to do a little but I would like to do more, and may when I get away from this miserable job. I am leaving it at the end of this month, so must ask you to change my address when sending me my loved little paper. I am not sure where I shall go yet, but wherever I go I shall try to get subs.

Yours fraternally.

J. I. is a true worker for the social revolution. Whatever else of the future may be uncertain and indefinite, one thing is clear, he must continue to push the paper and so help on the good work. If every comrade imitated J. I. and sent us only one new subscription a year the paper would be very soon twice as large, twice as vigorous, and twice as effective.

A.S.P. News & Notes.

National Executive.

Minutes of a meeting of the A. Council held September 21, at 115 Goulburn-street, Sydney.

Delegates present: Melnes (Clifton), Johnston and Mrs. Kenna (Sydney), Druhm (I.S. Club, Slade (Trustee), Jorgensen (Manager), Winspear (Treasurer and Acting-Editor), Bowen (Balmmain).

Comrade Slade elected Chairman. Minutes of previous meeting were read and adopted.

The Manager's weekly report was presented and all accounts passed for payment.

The Executive of the International Socialist Club was then introduced, and Comrade Slade, on behalf of the Administrative Council resigned the management and control of the International Socialist and Printing Plant. The Council, he said, had been compelled to take this step by financial pressure. The receipts under their management had fallen short of the expenditure and they had decided to fulfil their Agreement with the Club to hand the paper back if they found they were getting into danger. He hoped that the I.S. Club would continue to publish the paper, and that all comrades would assist it all they could.

Comrade Druhm, on behalf of the I.S. Club, formally accepted the Paper and Plant, and said that he did so with regret and a certain amount of reluctance. When the club handed it to the Party, on May Day, they did not think they would ever have to take it back, but to safeguard the existence of the paper they had then kept a lien over it. When the Administrative Council informed the Club that they could not continue the publication of the paper, the Club had decided that sooner than see the paper cease, they would take it over and continue it. At present the Club had a large undertaking on their hands, as they were endeavouring to build premises of their own, and they would rather not had to undertake the management of the paper just at present. However, they could not see the paper lapse and would continue it as before.

Comrade Oppermann and other members of the Club Executive also discussed the subject.

Sydney.

Propaganda meetings held by the branch during the past week were favored by more favorable weather than has been the rule lately, though other conditions were not so good. Good meetings were held in the Domain on Sunday afternoon and at Market Street in the evening, but several of our old comrades are sorely missed at these meetings just now. Willing workers are wanted as speakers, literature sellers, etc., and comrades willing to help are invited to call upon the Secretary at the rooms.

Melbourne Branch A.S.P.

On Sunday, 28th, J. P. Fletcher, his speaker at the Party headquarters, his subject being Conscription and Civil Liberty. A clear outline was given of the conscription act, and its pitfalls, from a standpoint of civil liberty. A number of questions were asked at the close, and some discussion indulged in.

On Monday, the 4th monthly dance of the Party took place at the Protestant Hall, Exhibition-street. Despite wind and rain, there was a large attendance, a substantial profit being made, which will go to swell our propaganda funds.

At Collingwood on Friday, J. R. Wilson held forth on his own, while Comrade Renner disposed of a large quantity of literature.

The same evening, G. Jeffrey and Alf. Wilson (the latter Comrade just having returned from Tasmania, where he did excellent work for the cause), held the fort at South Melbourne. Comrade Lazarus, attended as literature seller, and disposed of all copies of the International Socialist, and a quantity of pamphlets.

On Sunday evening, Mr. Chia, secretary to the Chinese Consul, will be the speaker at the Party headquarters. His subject will be China, and as lantern slides will be used, an exceptionally large attendance is anticipated. On the following Sunday Alf. Wilson will speak on The Morning of the World. The speakers after that date, will be Mrs. McDonald, Mr. Davis, H. J. Crooks, and J. R. Wilson. Members are requested to make our Sunday evening lectures known amongst their friends.

Comrades and friends interested in Socialist propaganda are requested to send any spare coin they have to H. J. Cruickshank, and mark same, leaflet fund. All money will be acknowledged and used entirely for the purposes for which it was raised.

J. R. WILSON.

Brisbane.

Dear Comrade, Saturday night's meeting at the corner of William and Queen streets was an eye-opener. We opened with the Red Flag. Beaudouin had the chair, and opened the ball by introducing to those present, Comrade Martens, who set straight off with a statement of our position, touching upon how the employer rakes in the surplus value created by workers and urged upon all present to get organised industrially on the basis of the class struggle.

Jack Read followed, and showed how the Capitalist raises a cry of the colour line; he has got no objection to using the sweat-labour of the coloured races to fight the white worker, and appealed to those present to drop the bogus cry of White Australia, and organise without distinction of race or colour, and by that means raise the conditions of the sweated aliens to the level of theirs, pointing out that that is the most effective way of defeating the game of the exploiter. Comrade Welshy, from Ipswich, was the next speaker. Our Ipswich Comrade is a very effective speaker, and he got the crowd fairly. He preached the class war in unmistakable language and let the workers at the meeting know that their only hope of salvation lay in Industrial Unionism, and Revolutionary Socialism. Bob Anderson, secretary of the Timber Workers, came next, and in his own brilliant manner, took the crowd by storm. He pointed out how the people were fooled by the parliamentarian, and ended a tip-top address by demonstrating how absolutely necessary it is for the workers to become industrially organised if they are going to hold their own in the class war. Bob's manner of asking, "Oh, foolish workers, how long, how long?" struck the crowd and the question is likely to trouble some of the listeners for a day or two. The chairman invited questions, but the crowd was not having any. Our speakers put the position so clear that we cannot get any opposition. It is an old drunk interjects now and again he is soon settled. We finished up one of the best meetings we have held yet, by the writer singing the verses of Wage Workers, an I.W.M. hymn; all hands joining in the chorus. The crowd had not got enough even then, but as our permit would not allow us to speak longer, we had to give up.

Unfortunately, I missed the lecture this afternoon, when Comrade McCarthy, President of the Baker's Union, was to handle "Reform v. Revolution." We are starting a new syllabus in a couple of weeks. The Sunday between the old one and the new we are taking a trip up the river. The Social Committee are arranging the picnic, and expect to make it as great a success as the social was. All the papers sold at Saturday night's meeting, and a good sale

of literature also. We're still moving, you bet.

EDWARD H. BRADY.

Westralia.

News to hand from Perth, W.A., leads to the conclusion that the Socialists there have split. Comrade Rutherford, late of Sydney branch, recently arrived in Perth, and shook the old party to its core, with the result that the militant section severed and formed a branch of the Australasian Socialist Party. The old party was, like the old Melbourne branch, more in sympathy with the Labor Party than with the A.S.P., and considered that the International Socialist was too revolutionary, started "Dawnward" to fill the want for something more in touch with laborism. Rutherford spoke at the King's Theatre, Perth, on a Sunday evening soon after his arrival, and in the discussion had Monty O'Dowd, Price, and the secretary of the Trades Hall against him. Rutherford was in splendid form, and hitting hard, rattled his opponents badly, and received tremendous applause when he finished. The new branch has sent for supplies of literature, and the International Socialist, and members intend to make things hum. Amongst the members of the new branch are the sterling old rebels Monty Millar and Gibson, the latter being secretary.

Cobar.

Our meeting on Sunday night was conducted under adverse conditions.

Comrade White chaired the meeting and Comrade Riley took the stump and spoke to what was at first an orderly meeting, until some of the local P.L.L.'ers, put in an appearance showing plainly that they had recently worshipped at the shrine of Bacchus. Riley stuck manfully to his post and put the case for human freedom in spite of the liquid throated interjections of the boozey few who cast a reflection on humanity by putting in an appearance at a public gathering. Literature sales fair.

NORMAN WHITE, Sec.
Harcourt-St., Cobar.

Press and Maintenance Fund.

Already acknowledged, £23 6s. 9d. Collected at Club Social is 11d. J. H. Corbett is.

Total £23 12s. 8d.

Sydney Propaganda Fixtures.

SATURDAY.

Rozelle—M. Moore, Bowen, Talbot, Leuchardt—Young, and Knight, Newtown—Duffield, Walsh, Kilburn, Bathurst-street—Condon (Chair), Chamberlain, Quinton.

SUNDAY.

Afternoon: Domain—Quinton (Chair), Brown, Jones, Slade.
Evening: Market-street—Green (Chair), Jones, Slade, Quinton.
Balmmain—C. Moore, Talbot, Nelson.
Newtown—Duffield, Walsh, Kilburn.
Sunday Evening, Sept. 29, Socialist Hall, Park-st., Comrade Gordon Brown, "Socialism and Anarchy."

WEDNESDAY, OCT. 2.

Comrade Jones, "Socialism and Free Love."

Socialist Publishing and Jobbing Plant.

Amount previously acknowledged, £21 15s. A. McInnes 6s 6d, J. Arday 2s, J. McInnes 2s, C. F. Macnamara 2s. Total £22 5s 6d.

International Socialist Club.

The next Quarterly Meeting of the above Club will be held

Sunday, October 13, 1912, at 11 a.m.

At the Club Rooms.
Business: To receive Quarterly Balance Sheet and Auditor's Report.

Re New Premises, etc.
To elect Managers of Paper and Press Committee.
Every Member should attend.

K. G. DRUHM,
Secretary.

Anti-Militarist Postcards.

1st. Series printed by the Marxian Press.

Set of Four 3d. Per doz 9d. Larger Quantities at 6d. per doz.

Cash must accompany all orders.

Melbourne Branch

Australasian Socialist Party,
272 Flinders Street, Melbourne.

Lectures held at above address every Sunday evening at 7.30. Meetings held also at Collingwood and South Melbourne every Friday evening. Members' Dance held every Saturday, commencing at 8 p.m.

J. R. WILSON, Secy.

Sydney Branch.

Australasian Socialist Party,
37 PARK STREET, SYDNEY.

Lectures are delivered at the above address every Sunday and Wednesday evening, with musical and vocal items. Commencing at 8 p.m.

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115 GOULBURN STREET, SYDNEY.
For Job Printing of Every Description at Shortest Notice. Estimates Free.

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